RELIGIOUS INTELLIGENCE.

THE SYNAGOGUES YESTERDAY.

Congregation Beth Etohire, Williamsburg. the intersection of South First and Eighth streets, and was formerly used as a place of Christian worship. Some fifteen years ago the present congregation took possession of the building, and they have increased in numbers and influence ever since. The leading Israelites of Williamsburg attend this church, and they are all of the progressive order. The officers of the church are:-Mr.

sive order. The officers of the church are:—Mr.
Kessel, President; Mr. Block, Vice President; A.
Baker, Treasurer, and M. Fürth, Secretary. The
church has one hundred members.

The usual services yesterday were conducted
by the precentor and reader, Mr. Solomen
Masthee. These services opened by the choir
singing "Kodash," "Enkomocho," &c. The vocalization was excellent. After the procession of
the Thorah, during which the customary hyans
were sweetly rendered by a choir of young ladies,
Precentor Mashee rend the section Talldos in an
impressive manner. After the Mussaph was rendered the choir sung the Carem and the congregation was dismissed. The music used in this service was principally the composition of the precentor.

Presching is of the pre-

entor.

Preaching is of rare occurrence in this synagogue, the congregation preferring the ritualistic services and good music only.

Congregation Beth Cholim At the Mount Sinai or Jews' Hospital, in Twenty-eighth street, a congregation composed of the patients meets together every Saturday morning to celebrate the order of divine worship according to the Mosaic code. The name of this synagogne is in itself typical of its character; it is called the temple Beth Cholim, or that of the House of the Sick. The synagogue is situated on one of the upper floors of the hospital, and, although the room in which it is held is small, it is fitted up in the regular manner, and service is performed according to the regular orthodox Jewish creed. The doors are opened every Saturday morning at half-past eight o'clock, and the prayers last until near eleven. It conveys some realization of the Scripture referring to "the lame, the halt and the blind" being summoned in, to see the sick and infirm coming into the synagogue to take part in the service of their Maker. Yesterday morning Mr. Behwerzbaum, the Superintendent, read the "Zigdel," and then the ordinary "morning prayers," after which he read the portion of the Pentateuch appointed for the day—that portion referring to Rebecca and Isaac. The only special feature observable was the fact that the "President and Directors of the Hospital" were prayed for in addition to the prayer for the President of the United States. Service is celebrated here every Saurday morning in the general form of Jewish worship. although the room in which it is held is small, it is

A sermon was delivered before this congrega-tion, in Chrystie street, yesterday, by the Rev. S. Caro, the rabbi, who has but recently assumed its charge. The subject was the early history of their ancestors, of the ancient Hebrew law, and of their recognition of but one Supreme Being. He traced in eloquent language, step by step, the consistency of their belief, and quoted authority upon authority in proof of their position. Mr. Caro's lecture was based on the lesson, "And these are the generations of Isaac, the son of Abraham; Abraham begat Isaac, and Isaac was forty years old when he took Rebekah, the daughter of Belthual, to himself as wife; and Isaac entreated the Lord in behalf of his wife, because she was barren; and the Lord was entreated of him, and Rebekah his wife conceived." The lives of Abraham and Isaac were held up to the mental vision of the congregation, and urged that they be imitated in sincerity and religious devotion. Mr. Caro adduced biblical evidence of many other of their beliefs, and closed in an eloquent manner, every sentence full of instruction, of the duties his congregation owed to themselves and to the world.

The room in which this congregation held their services is quite plain, and the fittings unostentations; but there is an atmosphere of sincerity and perfect harmony pervading the audiences that there assemble. recognition of but one Supreme Being. He traced

Congregation B'Nai Cholim.
In Columbia street, near Houston street, this congregation, numbering about one hundred and ten worshippers, under the presidency of M. Gerver, meets and pays tribute to the Almighty in accordance with the established ritual of the accordance with the established ritual of the Jewish creed. The hall in which the congregation assembles is a plain loft in what was formerly a private residence, the forms on which the members sit are in keeping with the establishment, and the president's deak at the head of the room is fenced in and upholstered as in an ordinary lodge room. Everything around the establishment is simple in construction and plain in appearance; but the devotion evinced by the congregation is none the less sincere on that account.

PHILOSOPHICAL QUESTIONS ON THEOLOGY.

TO THE EDITOR OF THE HERALD:-

The writer, having studied the Holy Scripture with great zeal, earnestness and sincerity of heart, according to the dictates of his own mind, and having conscientiously formed his own conclusion. would now respectfully claim attention to the following questions, so that the public may judge and definitively either for or against a philosophical view of Scripture. There can be but on true way of rendering or interpreting Holy Writ. All others, therefore, must be made up of failacy, sophistry and delusion:-

1. Is Theology, as known at present, a positive fact, or is it a delusion?

2. Is the institution of the Christian Church a science, or is it not?

3. Is the principle of reason in man natural, or

acquired?
Is reason the founder and ruler of liberty, or

is it not?

5. Was the republic of Rome the first of which we have any knowledge?

6. is, the principle of reason, as it naturally is, capable of continual self-government?

7. Would it be a science of great magnisude to change the nature of man?

8. Is there any other principle in the doctrine of Christianity except to infuse or engraft the nature of woman, which is sympathy, into the nature of man? ture of man?

9. Would reason and sympathy combined be

capable of continual self-government?

10. Would a perfect form of government be a happy state for the people?

11. Is the Bible a complete book in itself, without a revelation of the fixed principle upon which it is founded?

12. Is the Bible a history of past events, or is it a book of principles, precepts and doctrinos existing at all time?

at all time ? Has a steam engine, or the material of which it is made and scientifically constructed as a re-volving medium, a principle, and is that principle

subject to steam power?

14. Has the Bible letters and words as material of which it is composed, and are those letters and words so combined and arranged as to have a spirit or principle within them, and is that spirit subject to a higher principle, called Holy Spirit?

15. Is steam the true power of an engine?

16. Is the Holy Spirit the true power of the Rible?

17. Is the steam a part of the engine, or may it be removed and leave the engine complete in itself without it?

without it?

18. Is the Hely Spirit a part of the Bible, or is it hidden and the Bible complete as a book with-

it hidden and the Bible complete as a book without it?

10. Now, has a steam engine any comparison
with the Bible in regard to science, and will it in
any manner tend to illustrate the subject?

20. Do our divine doctors or theological chief
engineers know the true power of the Bible and
how to use and direct it?

21. Did an unknown and mysterious Being called
God create out of hothing this natural world upon
which we live? or did philosophy create the institution of Christianity out of nothing and call
that a world?

22. Is it material or natural nature that was

a world?

Is it material or natural nature that was sed out of nothing? or is it immaterial or

created out of nothing! or is it immaterial or spiritual nature? 237 Is there a created heaven in material na-

24. Is there not a created heaven in spiritual 25. Has the created heaven a firmament or s

26. Its the letter or literal sense of Scripture the creature that was created? or is the creature natural man and beast?

27. Did the true God of the Bible make a natural person out of the dust of the ground? or did philosop. W take the existing state of mankind as

of reason by that name?
28. Was the body of the man that was made or Was the body of the woman that was n a female person, or was it a religious body or

church?

30. Are any female characters mentioned in the Bible natural women, or do they represent principles of a feminine usture?

31. Is happiness allotted only to a certain piece of supposed ground called Eden or Paradise, or may it exist anywhere within the sphere of Christianity?

32. Is Deposited.

of supposed ground called Eden or Paradise, or may it exist anywhere within the sphere of Christianity?

32. Is Paradise a garden in the natural world or a state of happiness in the religious world?

33. Was the tree of the fruit of knowledge of good and evil a natural tree in a garden, or is the Bible in its sense of letter and spirit that tree in the garden of Christianity?

34. Do those principles caused by the letter or pure literal sense of the Bible destroy all Christian nationalities, no matter in what form, except perfect enes, or do they not?

35. Did the letters of the Bible, or the forbidden fruit destroy the republic of Rome, or did it not?

36. Was it necessary for the republic of Rome to die in order to make a perfect one?

37. Was Adam driven out of the garden on account of eating of the tree of knowledge of good and evil, or was he driven out because he did not eat of the tree of life at the same time?

38. Was the cherubim at the gate of Paradise set there to guard the way to the tree of life, or was he set there to keep it?

39. If a person be stationed to keep a road does that mean to prevent any one from going that way, or does it mean that the road is kept in order by that person, that all may pass that way who choose to go?

40. Has the way to the tree of life ever been guarded and shut, or has it been always kept and preserved, being, at the same time, always open and free of access?

If space be granted in this journal, the writer will, on some future Sabbath, question some parts of Paul's epistle to the Romans, and after that any portion of Scripture the public may desire.

A CONGRESS OF AMERICAN CHURCHES.

The Evangelist, New School Presbyterian, men tions that the late movements towards union in the Presbyterian Church and elsewhere have led many to look forward to a still larger union which should bring into one fold, or at least into close relations of intercommunion and Christian fellow-ship, a number of evangelical churches, which in time should include all the great branches of Protestant Christendom. As a step in this direction, the Christian Intelligencer suggests that the evan-gelical churches in the United States are "approaching a period in which they might organize a general convention or congress," composed of duly appointed delegates, the same to meet, say once in three years.

The work of this general congress of American churches would necessarily be changed from time to time; but the following are suggested as features that would obtain a certain degree of per-

tures that would obtain a certain degree of permanence:—

1. It would be charged with the duty of exemplifying the essential unity of the several evangelical denominations. 2. By its fraternal counsels it might magnify the essentials and minify the non-essentials of religion. 3. It could concert and recommend plans of labor, which, if commonly adopted, would harmonize and consolidate the aggressive efforts of all the churches. 4. Is deliverances on supreme questions of public morals could not fail to have large influence, and sometimes check political iniquity when intent upon mischief. 5. It would present a united front against the adversaries of Church and State, and quicken the public conscience when enervated by popular errors and delusions.

The Protestant Churchman (Episcopal), in speaking of the fraternization between the

speaking of the fraternization between the Episcopal and the Presbyterian clergy, at the late Convention in Philadelphia, says:-"The scenes of Thursday and Friday convinced us that our foes are not those of other evangelical communions: let us then more heartily than ever unite with them in repelling the assaults of our common foes—genuine and counterfeited Roman-

Commenting upon the above, the New York
Observer (Old School Presbyterian) says:—
These are words which will awaken a cordial
response from all in every communion who love
Christ and the souls of men more than mere forms

IMPORTANT CHURCH ARRANGEMENT.

On Saturday, November 23, a convention of pastors and delegates of evangelical churches was held in our city. Attention was called to the fact that it is impossible to hold any public meeting on any evening during the week without interfering with some regular church service, and the practicability of securing such uniformity as would avoid this evil was discussed. It was presumed that, should the churches agree upon some
evening which should be known as "the city
church night." the whole community would readily
fall in with the arrangement.

It was, therefore, unanimously resolved to recommend to the churches to unite upon Wednesday evening. It is hoped that those churches
which hold more than one weekly service will take
Wednesday evening for one of them.

BAPTIST.

A new Baptist church, the fruit of a revival under the preaching of Rev. T. H. Stewart, was recognized on the 14th inst. in Rockfield, Indiana. Twelve converts have been recently baptized, and the membership of the new church numbers

the membership of the new courch numbers twenty-two.

The Baptist church of North East, Dutchess county, New York, laid the corner stone of a new Gothic edifice on the 4th instant, in the village of Millerton. This church is one hundred and sixteen years old.

COVEREGATIONS

The First church of Cincinnati have refused to accept the resignation of their pastor, Rev. Dr. Storrs. According to the Congregational custom n such case a council has been called, consisting of the ministers and one member from each of the Congregational churches in the vicinity, to con-

of the ministers and one member from each of the Congregational churches in the vicinity, to consider and advise in the matter.

Mr. W. C. Soxton has been ordained at Lewis, Caes county, Mich.

Mr. C. B. Summer, a graduate of Yale College, and of the last class in Andover Theological Seminary, has accepted a call from the Congregational church in Monson, Mass.

Rev. J. P. Humphrey, late of Winchester, N. H., has accepted a call to East St. Johnsbury, Vt., with a salary of \$800 and a parsonage.

The Oswego Congregational Association held its annual meeting recently at Pulaski. The church there has just dedicated a brick house of worship, which is a fine specimen of good taste. This is a half-shire town with Oswego. The large old Congregational church at Canden, on the Rome and Watertown Railroad, which recently withdrew from presbytery, united with the Association. It was originally a plan-of-union church, having joined presbytery in 1818; but its last minister, not content with the arrangement, sought to Presbyterians withdrew and the result was to carry it over where it belongs.—viz., to its own denomination. He has been dismissed. A little over forty Presbyterians withdrew and have organized a church of their own, leaving still three hundred and twenty members in the old hive. The reports from the churches of the Association were encouraging, particularly those from Oswego and Syracuse.

The church in Georgetown, Mass, of which Rev. Charles Beacher is pastor, was founded in 1732. After enjoying the fellowship of the churches for nearly a benury and a half, the Essex North Conference, in 1863, suspended it from full fellowship until they should get rid of their pastor, who was charged with hereay. The church quietly went on doing Christ's work, and concluded not to get rid of its pastor. Gradually a change passed upon public sentiment in the vicinity, and finally, at a recent meeting at Newburyport, amicable relations were restored all round.

The following places are included in the new Episcopal diocese in Maryland, having Annapolis r its centre:-District of Columbia, Montgomery, for its gentre:—District of Columbia, Monigomery,
Howard, Anne Arundel, Prince George's, Calvert,
Charles and St. Mary's counties.
A correspondent of the Hartford Churchman,
(Righ Church') writing in regard to the proceedings at Philade this, in which the Epiacopal clergymen fraternized with Presbyterian, alarmingly

CERMAN REPORMED.

In the church at Lebanon, Pa., the Lord's Supper was administered to the congregation on the 5d inst., in the German, and on the 10th inst., in the English language. Fifty-five persons were re-

ceived into the church, forty-four by the solemn rite of confirmation. Of the latter eleven were heads of families. Rev. S. W. Kremer has been for sixteen years pastor of this church.

A new church in Brady's Bend, Pa., has been consecrated to the service of the Master. Rev. J. H. Stepler preached in German and Rev. J. S. Shade in English. Rev. C. A. Limberg is the pastor.

LUTHERAY.

The Convention called to organize the General Council of the Evangelical Lutheran Church of North America met, November 20, at Fort Wayne. Ind. After a friendly discussion of two days the proposed constitution was adopted with greatunanimity. There are now fully organized twelve synods, nearly one thousand congregations, and over one hundred and thirty thousand communicants represented.

The organization of "The First English Lutheran church, in connection with the General Synod," at

church, in connection with the General Synod," Pittsburg, has been lately completed.

METHODIST.

The First church, Chicago, who gave up their pastor to the Advance newspaper, have extended a unanimous call to Rev. E. P. Goodwin, of Columbus, Ohio. They offer a salary of \$4,000 and the expenses of removal.

Results of the Centenary Year. All the conferences have not been heard from, but the total amount reported from forty-five conferences is \$6,931,255 96. For church extension fourteen conferences have given \$2,445,298 95. For the Drew Theological Seminary Mr. Drew has given \$516,000. For denominational objects twenty-two conferences have contributed \$767,000.

PRESBYTERIAN

Presbyterian churches have been successfully established in all the towns (with but one exception) situated on the Missouri River, between Iowa and Nebraska. Sioux City, Dakota, Blackbird Decatur, Omaha, Council Bluffs, Bellevne, Platts-mouth, Rock Bluff, Nebraska City and Brownsville have Presbyterian churches, and most of these churches have neat and comfortable houses of worship. The church in Omaha is in connection with the New School branch; the church in Rock Bluff

is in connection with the United Presbyterian Church; the others in connection with the Old Church; the others in connection with the Old School body. The churches in Omaha, Council Bluffs and Nebraska City are the largest, butin all the Word is dispensed regularly, either by pastors or stated supplies.

The Synod of Virginia, by a strong vote, refused to enderse the action of the Southern General Assembly, designed to prevent the full ordination of colored men as ministers and elders in the Presbyterian Church. The Synod requests the Assembly to declare that the ministry is open to all who love Christ and are qualified, with respect to color.

Assembly to declare that the ministry is open to all who love Christ and are qualified, with respect to color.

The Olivet Presbyterian church, in Scott, Mahaska county, Iowa, have completed a church edifice, at a cost of \$1,656, which was dedicated to the worship of God on Thursday, October 17.

The Rev. James H. Potter, who last summer resigned his charge in Baltimore, has removed to Delafield, Wisconsin, and has taken charge of two churches in that neighborhood.

Rev. Charles Rockwell, late of White Plains, N. Y., has removed to Mongaup Valley, Sullivan county, N. Y.

Rev. W. J. Erdman, formerly of Fayetteville, N. Y., has been installed pastor of the Presbyterian church in Ann Arbor, Michigan.

Rev. William McConnell, was installed pastor of the Twenty-eighth street Presbyterian church of Chicago, 17th instant.

Rev. Thomas A. Samson, of Malta, N. Y., has accepted a call to the Presbyterian church at Blairstown, N. J.

Rev. R. F. Patterson has taken charge of the Old School and New School churches at Thornton, Ind.

yet admitted to the priesthood, to supply the wants of his diocese. Bishop Dubois had under his care for the needs of Texas a Catholic colony of over fifty. Of these nearly half were young men, in various stages of preparation for the priesthood. Twenty-five others were women of various religious orders, devoting their lives to this hard but promising field.

The Rev. Father de Noodt, S. J., a distinguished member of the Jesuit Order in Belgium, was a fellow passenger with the above named prelates. He is only on a visit of rigorous obligation, and expects to return to Brussels shortly.

Triduum for the Pope in Baltie Archbishop Spalding has ordered, in his Diocese, Triduum for the Pope, to commence on the east of the Immaculate Conception, December 8.

A Gift from the Pope.

[From the Cincennati Commercial.]

In taking leave of the archbishops and bishops were gathered together in Rome recently, the Pope gave to each with his own hand a splendid silver medal, as a gift by which to remember their parting. Archbishop Purcell was the recipient of one of these. With his usual generosity in such matters, he has handed this valuable keepaske to Mr. Adam Wilson, authorizing him to raffle it off for, the benefit of the Orphan Asylum at Cumminsville at the annual fair in holiday week. The engraving and ornamentation are very handsome. The inscription on the face, which bears in relief the figures of the Saviour, St. Peter and St. Paul, is as follows:—"The Prince of the Apostles, the Doctor of the Gentiles; these are the triumphers and the friends of God." St. Peter is represented with the keys and the inverted cross; St. Paul bearing the scroll and the sword. The Saviour is represented in the act of crowning them, standing between them. On the back is the inscription of dedication:—"To Pius the Ninth, the Severeign Pontiff, in memory of the triumphal day, the 29th of July, 1867, in which the centenary solemnity was celebrated in the city. St. Peter, the Prince of the Apostics, St. Paul, the Doctor of the Gentiles, victoriously entered heaven, and gave Rome, the mistress of nations, the name of mother and mistress of all the people."

Right Rev. John J. Williams, Bishop of Boston, A Gift from the Pope.

the people."
Right Rev. John J. Williams, Bishop of Boston, confirmed 983 persons in one day.
On November 8, Archbishop McCloskey confirmed, at St. Stephens' church, in this city, 1,500 children.

The Morality of the Mayoralty Election. The Freeman's Journal reads a certain candidate for Mayor the following amusing lecture in the "soothing style of Catholic morals":-

the "soothing style of Catholic morals":—

"——! my dear child, the first principle of Catholic morals is to avoid proximate occasions of sin! You see, my dear ——, that one of your besetting sins is stealing and robbing in public place! You profess the desire of changing your life! God bless your good resolution. But, my dear ——, you have been very weak. You have always yielded to this sin when you had the chance! Now, my dear ——, this is a proximate occasion of sin for you! You must not expose yourself to it!" This is the way we would put —— through our layman confessional! And we think we hear ——, on leaving, plously ejaculating the name of the post town in California called "Yuba Dam!"

Monsigner Nardi and the Irish Bishops. The following note from Monsignor Nardi was published in the Correspondance de Rome of the 2d November:-

The Galignani of the 25th October is informed by one of its correspondents that M. N. was sent by the Roman government to Incland to make known to Cardinal Cullen and to the other Irish bishops, that the Holy Father would see no impediments in the acceptance by the Irish clergy of some pension from the government. The time when this was published, its circumstances and the initials seem to refer to me. If so, I have only to declare that in my visible Ireland I had notther

REFORMED DUTCH.

At a meeting held in the Reformed Dutch church in Joralemon street, Brooklyn, last week, under the direction of the Board of Foreign Missions of the Reformed Dutch church, Rev. Dr. Ferris made some interesting statements concerning the work of the Board. In 1867, the Reformed Dutch church withdrew from the American Board of Commissioners for Foreign Missions, as it had long furnished more money than was needed to support its own missionaries. Notwithstanding the financial panic of 1857, the Reformed Dutch churches raised during the year \$16,000. The year previous but \$13,000 had been contributed. In 1862, during the trying times of the war, the church contributed \$30,000, and last year the contributions amounted to \$119,500, of which \$56,500 were from one person. The Board has now fourteen missionaries, fitty-four native helpers, twenty-nine schools and two seminaries. Of the above contributions the South Classis of Long Island, comprising the churches of Brooklyn and vicinity, gave, in 1857, \$1,000; last year, \$5,500; and in the hardest time of the war, when exchange was about 300, \$9,900. Reverend D. Rapalje, of China, spoke of the work of the missionaries among the "teeming millions" of that country, and Reverend Dr. S. R. Brown, of Japan, made a brief address.

The whole number of Dutch Reformed churches in this country is 444, and of ministers 461. Of these, 316 churches and 326 ministers are in the State of New York. some interesting statements concerning the work

SOCIETY OF FRIENDS.

A General Sunday School Convention. A remarkable Convention of the Friends has just closed a four days' session in New Bedford Mass. Some of their noblest women from the North, South and West, were gathered here to discuss Sabbath and mission schools. The interest rose to the last hour of the public services. The rose to the last hour of the public services. The tone of all the exercises is described as deeply evangelical. Christ, and how to win souls, was the inspiration of the discussion. Elizabeth Comstock, of New York, and Sarah Smiley, of Baltimore, were eloquent and impressive in their remarks. The striking signs of progress were the following:—1st. The holding of such a convention at all. 2d. The character of the discussions, the drift of which was the increase of means of reaching and saving the masses. 3d. Part of an afternoon spent upon the propriety of having music in the mission schools. And finally, the least important sign of change forward, was removal of hats by the men during religious meetings. Other denominations were invited to participate in the debates, without any one's waiting for the "spirit to move" him.

UNIVERSALISTS.

The Northwestern Conference of Universalis met in Chicago, November 7. Its sessions are met in Chicago, November 7. Its sessions are held biennially. During the past two years \$100,000 have been raised for the endowment of Lombard University, located at Galesburg, Ill., and about the same sum for other denominational purposes. The discussions of the Conference had reference chiefly to denominational principles and measures. It was voted, after much debate, to raise \$25,000 for home missionary, educational and church erection purposes.

CHURCHES AND RELIGION IN ABYSSINIA.

A recently published work on Abyss describes the places of orship in that fast becom-

modern days:—

The charches are generally built on the summit of hills, in the midst of cypress groves. They are round, with conical roots, and divided after the Jewish model into three parts. The outer court is open, being the space between the wall and the posts supporting the roof, which extends about four yards beyond the main building. The second part, corresponding with the Holy Place, is the space between the outer wall and another, which encloses the holiest of all; and here the people congregate for divine worship. The holiest is only entered by the priest, and contains what is called the tabot, or ark, in which the sacred vessels and books are kept. The exterior of this enclosure is profusely painted with ascred and historical subjects by native artists, which, to a European, are subjects of great amostment. Michael, the archangel, and St. George and the Dragon, nearly always occupy the door. In representations of the future world it is remarkable that they always paint angels and good men white, devils and bad men black, which on one occulion made me ask a priest, by way of a joke, whether all Abyssinians being black, went to the nether world.

The religion of the Abyssinians is usually termed

worship read the New Testament much and practise the eucharist; but their worship is largely formal and superstitious, bowing and kissing the floor of the church, and observing fasts and feasts, of which there are a wast number in their calendar. They pray for the dead, venerate the Virgin Mary, invoke saints and angels and have as many legends and miracles of saints as the Catholics; yet they have always steadily resisted all recognition of the Pope of Rome. They believe in purgatory, but deny transubstantiation. The gospel is believed to have been first introduced into Abyssinia by the Eunuch, who was baptized by Philip, as recorded in the eighth chapter of Acts, though the general conversion of the people is ascribed to the exertions of the Christians of the middle of the fourth century.

The SEASUAL SINS OF THE CLEECY.

A Curious Argument for a Relizious Magnalac.

From The Pulpit for November.]

The first result of the strength of the strengt

to be by the public press and the private Grandys, they are not only the least surprising but the most excusable sins the clergy can commit. But we do not excuse, we explain them. We are giving their comparative and not their actual criminality.

While we regard a sudden trip into sensual sin as comparatively the most excusable of the obliquities of which the clergy can be guilty, we certainly advise all those who are thus guilty, or feel themselves in danger of being, to quit the pulpit at once and forever. And let mone go to the sacred office who are not strong in the flesh as well as in the Lord, and let the physically feeble who are in it leave it, lest a worse fate come upon them. Divine grace will not make amends for physical infirmities.

As for seduction, that is a crime than which none are more heinous, infernal and damnable, let who will commit it. The man who is convicted of it deserves every twinge of the torture to which he can be subjected by the retributive laws of the Divine Government. Nor is there any explanation to be offered for that horrible species of the genus sensuality, of which several clergymen in this country have recently been found guilty, and which shall be nameless here. Such offences are very peculiarly odious and abhorent, in view of the fact that sensual gratification is possible without adding more than one to the number of the debauched.

Let these putrid brethren be cut off and put

bauched.

Let these putrid brethren be cut off and put away, and let there be a rigorous endeavor to lift the standard of clerical purity in the above as well as in every other respect, but let it be remembered also that the steadfastness of the clergy is a matter of amazement, when the considerations we have named are taken into the account.

CHURCH IMPROVEMENTS IN JERUSALEM.

The works of reconstruction at the grand cupok of the Church of the Holy Sepulchre, at Jerusa-lem, are advancing rapidly. As the materials re-quired for placing the hemispherical vanit, sent from France, have reached their destination, there is reason to believe that this part of the work may be finished before Easter. On the other hand, the levelling of the ground between Jerusatem and Jaffa, so as to make the road practical for carriages, is actively pushed forward, under the direction of Nazif-Pacha, Governor General of Palestine. Within two months the road will be completed as far as the foot of the mountains, or nearly one-half of the whole distance.

THE CLERGY ON INTEMPERANCE.

Rev. Newman Hall, in a temperance lecture in New York some time ago, said, in alluding to drunkenness in England and America:—

In America he had seen but three or four drunken men; in England he saw as many nightly. He blushed and grieved over the drunkenness and vice of Great Britain, and he should be grieved to see any nation brought down to the level of England in this respect.

In Grace church, Providence, last Sunday night, Bishop Clark, of Rhode Island, said on the same

In the five months I have been absent I have never seen in Great Britain or Europe four men or a single woman intoxicated. There is more drunkenness in the United States than is to be found among the same number of people anywhere else on the face of the earth.

Thus doctors differ. No doubt both these reverend divines intend to speak the truth; but the difficulty in both cases is, that the gross drunkards of a foreign country do not parade themselves to be reviewed by a distinguished clerical or genteel visitor. This is the great reason why many of our people cannot see much drunkenness in France. They don't go in the dens where it burrows.

THE NEW SECT.

round, with conical roots, and divided after the Delafield, Wiscomin, and has taken charge of two Churches in that neighborhood.

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Rev. William McComnell, was installed pastor of the Presbyterian church of Chicago, 17th instant.

Rev. Thomas A. Samson, of Malta, N. Y., has accepted a call to the Presbyterian church at Blairstown, N. J.

Rev. Rev. R. P. Patterson has taken charge of the Old School and New School churches at Thornton, Ind.

ROMAN CATHOLIC.

Archbishep Odin and Hishop Dubois.

[From the New York Preeman's Journal, Nov. 30.

The se esteemed prelates, the archishop of New Orleans and the bishop of Galveston, reached this port in the French steamer from Europe, last week. They left immediately for their respective sees; Archbishop Odin by way of Baltimore, where urgent business required him to see the archishop of Chimans, A. They left immediately for their respective sees; Archbishop Odin by way of Baltimore, where urgent business required him to see the archishop of Chimans, A. They left immediately for their respective sees; Archbishop Odin by way of Baltimore, where urgent business required him to see the archishop of Chimans, A. They left immediately for their respective sees; Archbishop Odin by way of Baltimore, where urgent business required him to see the archishop of Chimans, A. They left immediately for their respective sees; Archbishop Odin by way of Baltimore, where urgent business required him to see the archishop of Chimans, Archer and the School of Chimans, Archer and the Chiratins Septiment of young edeclaration, not performed the control of the Chimans, Archer and the Chiratins Septiment of young edeclaration, not performed the control of the Chimans and the Chiratins man says he might have been induced to believe the new religion had it not been for this attempt to make him a grand dignitary in the Church of the Saints of the Fulness of the Gospel. He is too modest to accept the proficred honor and too weak to carry the load, even if he had sufficient assistance to induce him to attempt the task. He says he is almost sure he was not Adam, and he is willing to be sworn that he never was Gabriel. He is of the opinion that when he becomes crazy enough to believe that he was ever anybody eise than he is he will be just the man to lead the Morrisites, and he will then take up the rod of authority and proceed to his allotted task.

MISCELLANEOUS RELIGIOUS INTELLIGENCE.

RELIGIOUS UNION AS VIEWED IN THE SOUTH. The net result of the attempt to unite the non-Episcopal Methodists in one body is—a prospect-ive lawsuit. The Wesleyans and the Methodist

as fainte chanel New York All ers casioned by the decease of the late Bishop

Brother A. Binga, who has been for twen passor of the Baptist church in Amhers Canada West, is now serving the Second of church in Richmond, Va.

Brother Waylandt Hoyt has been recognize paster of the "strong" Baptist church in Brolyn. This is not understood to be a connect with the "hard shell" Baptists.

Brother William E. Park has been ordained it tor of the Central Congregational church in Lerence, Mass.

tor of the Central Congregational church in Lawrence, Mass.

Archbishop McCloskey administered the more ment of confirmation on Wednesday in the Church of the Immaculate Conception, East Fourteenth street, to seven hundred and ninety-six persons. On Sunday, in the Church of St. Vincent de Paul, West Twenty-third street, to one hundred persons. On Sunday, November 17, he dedicated, at Colo Spring, the Church of Our Lady of Loretto, which has lately undergone a very extensive repairing. Rev. Thomas S. Preston, pastor of St. Ann's, lectures for the five Sunday evenings in December. Brother E. N. Andrews, late of South Canaan Conn., goes to the pulpit of the Congregationa church at Kansas, Mo.

Rev. Daniel Johnson, who has left a commend

church at Kansas, Mo.

Rev. Daniel Johnson, who has left a commendable religious record, died at Fairport, N. Y. aged eighty-four.

Rev. A. N. Littlejohn, D. D., is mentioned at the probable Bishop of the Long Island diocese.

Rev. F. A. Noble has been called to the Third Presbyterian church of Pittsburg, Pa.

Rev. William A. Ferguson goes to the Firs Presbyterian church at Dabuque, Iowa.

Rev. Roswell Foster goes to the Congregational church at Nebraska City.

The growth of Methodism in Newark, N. J., for the past ten years, has been at the rate of fifty per cent.

A Presbyterian church has been dedicated

Ewing, N. J.

They have built a parsonage for the pastor of the Trinity Methodist Episcopal church, Newark N. J., at a cost of \$6,000.

Rev. T. M. Curry, pastor of Jane street Methodist Episcopal church in this city, has fully recovered from his late protracted illness.

Rev. and Mrs. Charles H. Plummer, of Providence, R. I., celebrated their silver wedding of Monday, Nov. 4.

Rev. Newman Hall is to arrive in Boston to-mor row, on his way back to England. He is to preach on Tuesday evening next at the South Congregational church.

Congregational church.

The Hon. and Rev. Baptist Noel, of London, ha announced his intention of retiring from the publications of the ministry next summer.

The Rutgers Presbyterian church in this city has given a call to Rev. Nathaniel W. Conkling of the Arch street Presbyterian church, in Philadelphia.

delphia.

There are now twenty-five Protestant missionary societies that are laboring in India. Of these three are organized in Scotland, eight in England one in Ircland, four on the Continent of Europe and nine in America. These societies maintain about five hundred and fifty missionaries, and expend annually in that country not far from \$1,250,000.

\$1,250,000.

In the Rohert College, at Constantinople, o which Dr. Hamin is president, there are seventy six students of fourteen different nationalities. There are twenty-two Armenians, sixteen Greek and thirteen Bulgarians, and smaller numbers of Turks, English, Italiaus, &c.

The 150th anniversary of the Congregationa church in Woodbridge, Conn., was celebrated November 13.

November 13.

The recently published minutes of the General Association of New York (Congregational) give the number of churches of this order in the State as 223, with 52 pastors and 138 acting pastors. The total membership of these churches is 21,856.

Bro. Daniel S. Ford has withdrawn from the Watchman and Reflector.

The First Congregational church in Cincinnati are making an effort to retain their pastor, Rev. H. M. Storrs, D. D., who has been called to Brooklyn N. Y.

Rev. Dr. Long, missionary of the Methodis Board, has returned to Constantinople. His ver-sion of the Bible into the Bulgarian language is completed, and will soon be published by the American Bible Society. Dr. Hepburn, missionary in Japan from the Presbyterian Board, has completed his Japanese dictionary, and is soon to begin the work of translating the Scriptures into the same language.

Rev. Hiram Mead, of South Hadley, Mass., recently dismissed from his pastorate, has accepted a call from the Olive street church in Nashua, N. H.

N. H.

Rev. Samuel Cole, of West Gloucester, Mass. has accepted a call from the Congregational church in Saybrook, Ohio.

Rev. David Peck, of Barre, recently dismissed from the pastorate of the Congregational church has accepted a call from Sunderland, Mass.

Mr. C. B. Summer, of the last class in Andovers Seminary, has accepted a call from the Congregational church in Monson, Mass., and is to begin his labora there at the beginning of the next years.

Rev. Clarendon Waite, formerly pastor of the Crombie street church, Salem, is about to enter

Crombie street church. Salem, is about to en upon his duties as professor of Rhetoric and El lish Literature in Beloit College, Wisconsin.

The First Congregational church in Charleston has just cleared off a debt of \$6,000, and by t kindness of an individual in Boston is soon to ha a chime of sixteen bells, costing \$8,000.

Rev. H. A. Nelson, D. D., of St. Louis, and Rev. E. D. Morris, D. D., of Columbus, Ohio, preminent ministers of the New School Presbyterian Church, have accepted calls to two vacant professorships in Lane Seminary, Ohio.

THE NITRO-GLYCERINE EXPLOSION.

Continuation of the Coroner's Investigation at South Bergen, N. J., Yesterday.

Coroner Warren resumed the inquiry into the cause of the late disaster, at nine o'clock yesterday morning at the police station, South Bergen. The first witnes called was Mrz. Hicks, whose husband was killed by the explosion, who testified that Burns boarded with it for a time, and that she had frequently seen him dru that she had obliged him to leave because of his comi

that she had obliged him to leave because of his coming in late at night, through the window, two or three times.

John Hicks, being sworn, testified—My father was killed by the explosion; I have seen Burns drink while he bearded at our house; have brought beer for him; have known him to go to bed because of the effects of liquor; he was usually out late at night; he very seldom ate much in the morning; I have seen Burns drinking outside the house about ally or seven o'clock in the morning; last Sanday week he was drunk, and last Saturday also; I was in the shop in place of my lather; the men did not work that day.

John Scanlon, being sworn, testified—I reside in case of Mr. Safe's (the contractor) buildings in South Sergen; I work on the railroad; Flanagan and Safe are my employers; a number of the men board with me in one of the shantles near the tlacksmith's shop; I recolled seeing Burns on the rock the day of the explosion; thought he was under the influence of liquer; twe weeks previous to that I thought also he was drunk; he boarded with me since the 14th of October last I think Mr. Straffer's son raw Burns the day two weeks ago that I thought he was intoxicated; he was in charge that day; I shange that the blackmitt; in the afternoon of the day of the explosion; but the afternoon; I mistrusted that day that he had had liquor in the magazine house; when he got up that afternoon to go after the oil I thought he seemed quite sober; there was only one blast that day; I heard Burns cutton the men to keep a good way oft, as it was to the afternoon; I mistrusted that day that he had had liquor in the magazine house; when he sould reply that he would be careful. An adjournment was had for an hous.

John Houlahan, being sworn, testified:—I reside in one of the shantles near where the explosion took place; when he would reply that he would be careful. An adjournment was had for an hous.

John Houlahan

vices, it is uncertainty to testing of the country to the safe handling, a portation will be submitted.

The body of Rugh McKenna still remained the friends not having received information even the friends not having received information of the country of the c